A GLIMPSE OF ZOOTOPIA

THE SPECTROPHONE REVEALS THE COMING OF A SIMIAN REPUBLIC

BY JOHN KENDRICK BANGS

A bright young Simian of the most exclusive set had brought a human being along as a sort of joke on the hostess.

WE had been discussing Prof. Garner's scheme for the elevation of the monkey by grafting human speech upon the buoyant life of the jungle, and I was much diverted by Colonel Gabster's remark that the plan would be nipped strenuously in the bud because, as he put it, the lack of speech was "the only thing that kept the monkey from becoming a perfect ass."

"It is only because he can't talk that we find the monkey amusing," said the Colonel. "Once give to him the powers of speech and a gibbering idiot will be a marvel of intellectuality alongside of him."

Numerous dissenting opinions were advanced by others in the group, but I found neither side of the argument convincing and resolved to leave the whole question to the Spectrophone for settlement in so far as I was concerned. I am glad I did, for I found its revelations interesting and in a way extraordinary.

With its lenses fixed upon a certain section of Africa made famous by the explorations of Stanley, Du Chaillu and Emin Bey, wherein the simian tribes might be expected to reach the highest stages of their development, and in the year 3063—far enough ahead of the present to expect some reasonably patent results from the efforts of civilization on their behalf—I was amazed to find, in an apparently flourishing condition, a nation of strength and agility, in which the monkey had come into a full realization of his destiny. Founded upon the cardinal principle, borrowed from an earlier republic, that all monkeys are born free and equal in the pursuit of life, liberty and happiness, our simian cousins had developed a national existence that in 3063 had made of them one of the powers of the world. Of the details of the government machinery it would be useless to speak here at any length. Suffice it to say that the whole Congo region had been gradually absorbed by them and that at the moment of my discovery the citizens of its cities and the denizens of its isolated places were enjoying a well-ordered freedom and independence which one would naturally expect of a monkey if his energies were directed along reasonable lines. The republic had its executive, congress, courts and tribal minor officials similar to our own in the United States today. It had its laboring classes, its rich and its poor, its statesmen, its politicians and its leisure class, just as we have today. His capacity for self-government, while not visibly greater than our own in the individual, was in the mass very marked, and, superficially observed, his very weakness, strange to say—inability to take a conservative view of any subject no matter what its gravity, and inclined to impulsive action irrespective of prudence, and intolerant of red tape methods—had proven a source of strength, since initiative was not smothered by prolonged periods of inactive reflection. Once possessed of an idea, the monkey acts upon it regardless of consequences, as a result of which the development of 3063 indicated, once he begins to move to a higher plane, his strides will be enormous. It was not, however, the economic or political or even the commercial growth of the monkey that interested me. It was his social side that I had come to study, and I must confess to considerable surprise at what the Spectrophone revealed.

Turning the glass upon the social center of Zootopia, as the future republic is to be aptly named, and letting my eye roam in and about the byways of Zooport, the locality most affected by the leisure class, I discovered many interesting things.

To begin with, there was a great deal of lavish display about their dwellings. On a single avenue I discovered some fifteen or twenty magnificent palaces, occupied by the most prominent monkeys of Zootopian society, not one of which had cost less than a half million cocoanuts and some of which ran up into the millions. One so-called villa, modeled after some ancient public library building, but built entirely of onyx and for that reason known as Onyx House, rivalled in grandeur anything which we of today can find among the palaces of our European potentates. It belonged to a Mr. and Mrs. Van Hemlock Jocko—or, rather, had belonged to them before they had separated. At the moment of my intrusion on the scene I judged from what I heard that its future ownership was somewhat in doubt, since Mr. Jocko was desirous of handing it over to Mrs. Jocko in lieu of alimony, and Mrs. Jocko was unwilling to take it for the double reason that she preferred income to taxes and that her new fiance, Mr. Billee de Monk, already possessed a "cottage" that had cost twice as much. In any event, the house or palace now lay idle and unoccupied, save for a large retinue of gorillas, who were left in charge—the gorillas, be it understood, forming the serving class of that future state. Further along the avenue was another imposing residence, the architectural design of which suggested the lines of a highly ornate insane asylum. It was an extremely spacious edifice, and from what I could learn was the summer home of Mr. and Mrs. Marmo-Zette—some newcomers into monkey society who had made some sixty million cocoanuts in a sudden turn in peanuts. They were a childless couple and it surprised me somewhat to find them so luxuriously quartered in respect to space, but closer inspection of the premises showed that the huge building was only one part dwelling, the rest of it being given over to the Marmo-Zette stables. Marmo-Zette himself, I learned, had a decided penchant toward zebras, and Mrs. Marmo-Zette was what we of today would call a horsy woman, and all this grandeur which had come to them through a sudden turn in the wheel of fortune—Marmo-Zette had begun life as a humble errand monkey in a South African department store, and Mrs. Marmo-Zette had been the daughter of a gorilla sea captain from the Cipango country, with only her beauty to commend her—had been constructed about their mutual passion for zebras. The stables were the most perfectly appointed things of the kind I ever saw. The stalls were covered with plush, and sterilized hay and specially prepared antiseptic oats were fed to the zebras, and each striped little animal in the establishment was cared for by an individual groom, and in the matter of wardrobes was provided with the most lavish and gorgeous harness trappings that can be imagined. The carriage house was on an equally magnificent scale, and contained what was said to be the most complete collection of vehicles known to history, ranging as it did from the chariots of the Greeks and Romans down through the tallyrys, tally-hos and bobtail crosstown cars of today to the zebra power automobiles of 3063, in which the zebra himself propelled the huge machine by working a treadmill arrangement upon which he stood at the rear. These two establishments—Onyx House and Marmo-Zette Lodge—were typical cottages of Zooport and give us some idea of what the world may expect from a monkey when he comes into full possession of that intelligence which some scientists believe lies dormant within the simian race.

Rather intimate inspection of the interior of these homes did not convey to my mind that the monkeys will ever become great readers. It is true that all the Zooport dwellings I entered had libraries, but these were rooms rather than collections of books. The shelves contained, it is true, large numbers of heavy and expensive volumes, richly bound in full morocco, tree calf and other ornate substances, but they were for the most part built into the walls, so that only a monkey of super-Simian strength could possibly get them down, and even then their contents were more in the line of pictures than pure reading matter. I would not have it understood, however, that the libraries of Zooport were not used. They were, as the number of tall glasses, boxes of cigarettes and cigars, and card tables to be found in them in great profusion would indicate. Even a superficial glance at their contents was sufficient to prove that the monkey had discovered for himself that other things than reading maketh a full life.

In its diversions I found monkey society most entertaining. Its day rarely began until 5 o'clock in the afternoon, but it continued until pretty nearly the same hour in the morning. It ran largely to card parties, teas, music and dinners. The first at the moment of my entrance upon the scene were the passion of all, and while no one of two or three games seemed to have a greater popularity than the others, it was only the game in which one monkey could separate another from his cocoanuts that seemed to appeal to them. I spied upon one charming game in which only the ladies of monkey society participated in, while the winnings and losing mounted up into the thousands, even with what one of the ladies called "a peanut limit."

The dinners were wonderfully brilliant and successfully refuted Col. Gabster's assertion that two minutes' conversation with a monkey would be impossible, for at the six or seven that I looked in upon in the course of my investigation I found all of the guests talking at once and continuously, each one endeavoring to make himself or herself heard above all the others. Of the quality of the conversation I cannot speak, for none of it took definite shape in the din of the diners, but it was continuous and seemed to prove that once given command of words the monkeys will avail themselves of the opportunity to express whatever thoughts or ideas or other things they are at present, for the lack of speech, compelled to keep hidden in their minds, as well as anybody. At one of the dinners there was a great deal of amusement because a bright young Simian of the most exclusive set had brought a human being along with him as a sort of joke on his hostess. At first the other guests did not know just how to treat the newcomer, but when it became evident that his table manners were fairly good and that he could use a knife and fork as well as any of them, even though he had no tail with which to use his coffee spoon, and appeared to be pretty thoroughly society broken, the uneasiness wore off and he was treated as well as though he had been a monkey himself.

In sporting matters Simian society was all that it should be. In point of fact one of its most encouraging features was its devotion to outdoor life during the season when days were long enough to permit its members to play the games of the Country Club before dark. There was much golf, a deal of polo in which I was excessively diverted to see the expert handling of their mallets with their tails and a lot of cross country riding in chase of the pennut bag. They sat their zebras in fine form and took their fences even better than any of our modern riders, although now and then, as might have been expected, the real monkey in them would crop out. I saw at least half a dozen riders—both ladies and gentlemen—in the excitement of the chase take their high jumps on all fours.

As to their music, I had little time to look into that, but I was not a little amused to overhear one of the ladies at what was afterward called "The Human Dinner" observe to her companion that she and Mr. Primate had at last succeeded in getting an opera box for the coming season.

"Charming!" said her companion. "Is it one of the balcony boxes?"

"Oh, no, indeed," she replied. "It's one of the chatter-boxes on the grand tier."

From which I judge that Congo opera in the future is not likely to differ radically from that which we enjoy today.

Limited space prevents my going into further detail here as to the social development of this interesting race. I hope at some future date to reveal all that I saw through the Spectrophone of the Zootopian condition of the future. I think I have shown enough here, however, to refute Col. Gabster's aspersions and to still his forebodings, though frankly I have never had any misgivings on the subject myself. A close study of the ways of monkeys and a collateral study of the ways of polite society have always induced me to believe that if the Simian could only get the opportunity to show what is in him he would shine as well in social life as most of the favored sons of fortune who now grace it. The Spectrophone has confirmed my confidence in the ultimate destiny of the buoyant Jocko, and I for one am going to do all I can to help Professor Garner in giving their potentialities a chance.

Do Our Female Suffragists Favor Polygamy?

Miss Susan B. Anthony and Others Blame Eastern Men as Much as Smoot—Is the Ballot a Boon or a Curse to Women?

WHILE the country stands aghast at the revelations of Mormon iniquity and the dread secrets of the inner temple of Mormonism are laid bare a rumor has arisen, a whisper at first, but gradually growing in volume: "The advocates of suffrage in the great woman movements are in favor of Smoot." And this man is in favor of the degradation of woman; in favor of the desolation of the home; in favor of the disruption of the family! And the antis rise up in great strength and cry out:

"Are we not right? Have we not always said the ballot would deteriorate women?"

And the suffragists reply to this challenge:

"No, you are not right. We do not uphold Mormonism in its polygamous practices. We simply made the statement that Mormons under cover of religion are doing what all men are doing in secret. Polygamy, by whatever name you may choose to call it, rears its noisome head on every soil, in every country. Mormonism is the cloak with which its founders cover the sin practiced in secret, but of which they, by reason of the inspired revelations upon which they base their claims to Godlike descent, stand before the civilized world avowed disciples."

"Does this not really mean," urge the antis, "that you are hedging and endeavoring to gloss over the statement made by one of your leaders, that Mormonism was not the hydraheaded monster which the fanatics try to make us believe, but merely the real nature of man asserting itself and upheld by a cloak of religion?"

"No, we deny," again comes the cry from the suffrage camp, "that because we do not cry out against polygamy we are in favor of it; nor do we uphold it. Polygamy is a law of man's making. Give woman a voice in the framing of the laws and you will find polygamy abolished; the woman made man's equal politically, the home sacred and the family united!"

And so the war wages along and the antis proclaim that if woman cannot stand for all that is pure in the home and the family then indeed will the ballot be a powerful weapon for harm if placed in her untrained hands. During the excitement which eventually unseated Brigham Roberts Susan B. Anthony was quoted as saying:

"I admire Roberts; he is doing openly what every other Congressman is doing secretly."

During the present agitation, when women all over the United States are banded together to protest, to insist that Smoot shall be unseated, a leader in the International Council of Women, when approached by representatives of the society which is organized for the purpose of uprooting polygamy and forcing the dismissal of Apostle Smoot from the Senate, declined to collaborate with them on the ground that she is not in sympathy with the movement.

BOTH SIDES DISCUSSED.

Here are two women standing at the head of the woman suffrage movement who by their actions commit every suffragist to the support of polygamy as practiced by the Mormon Church. May not the antis have some right on their side? Does it not seem that the woman suffrage party is not worthy—whether from lack of training or morals—of being intrusted with the ballot? As one man said:

"The ballot is not an inherent right; it is a gift." And as the woman replied:

"It is an inherent right. Custom and tacit consent have given to every male child born in the United States the inherent right to vote. Is it just that the woman child, who comes into the world from the hands of the Creator equal in all things, should be obliged to beg for what is conceded without question to her brother?"

But as men hold the right to confer or withhold this gift and women must needs look to them for it, not because it is just, but because of existing conditions, why should they lower their ideals, step from their pedestals and besmirch their purity by pandering to the lustful laws of a community that is acknowledged even by men to be a blot upon the escutcheon of our country? And why? the query arises. Because in Utah women have the ballot.

The statement may not be believed, but it is a fact that the Gentile population of Utah was the strongest advocate for the ballot to be given to women in Utah and Wyoming. They argued that the ballot would make the Mormon women more independent and in the end enable them to throw off the yoke of polygamy. When the Legislature of Utah passed the Woman Suffrage bill it placed one of the strongest weapons in the hands of unscrupulous Mormon men.

This is really what happens. A Mormon may go abroad and bring back with him six, seven or a dozen (if he chooses) wives, young girls from sixteen to twenty years of age. Six months after these women reach Utah, as they are the wives of a citizen of the United States, they can vote. On election day the man goes to the polls and casts his own and as many more votes as he has wives. When a Mormon husband is politically bought it does not mean one vote, but six, seven or eight, as the number of his wives is large or small.

Today by reason of the presence in this city of a woman famous in the early seventies of the last century for the erratic measures which she and her sister employed for the enfranchisement of women—in reality they were pioneers in the woman's rights movement—a controversy is in progress as to whether these women helped or retarded the woman's movement by their propaganda.

It is asserted by some that they materially aided the cause; by others that they put the movement back twenty years. The more conservative are willing to admit that their methods then may have seemed startling, but were they to do the same things today they would not be looked upon as anything worse than "faddists." Another party is convinced that their actions and campaigns were altogether scandalous and the harm they did to the cause of woman can never be overcome.

May it not justly be said that utterances such as those of Susan B. Anthony and the president of the International Council of Women are doing as much if not more harm today by the countenance which they give to the polygamous practices of Utah because that State has given women the ballot?

The woman who has the welfare of her sex at heart, who really feels it is her right, not gift, that the privileges of the ballot should be hers, stands dumfounded at the statement which the enemies of woman suffrage make that women can condone, can countenance, can approve the degradation of their sex in the plural wives of Utah!

It seems an unanswerable admission to the statement of the antis:

"That for every moral, educated, refined woman who would avail herself of the ballot there are nine immoral, uneducated women who would do so at the bidding of corrupt ward politicians."

The anti-suffragists maintain that the ballot would degrade women, that mingling with men in times of political strife, and both contested elections would take from women their womanliness. Yet so contradictory are these women—just as great fanatics in their way as their sisters who clamor for full suffrage—that in the great reform movement which swept over the city some three years ago, when Tammany was downed and the reform administration, with Seth Low at its head, was brought into power, the anti-suffragists took a prominent part.

They organized headquarters and set to work with as much system as any man's primary, and they won the fight, though many will assert that they advocated the wrong set of men and the reform administration was worse than Tammany's rule. The antis urge that a woman should remain at her fireside, in the privacy of her home, and yet these same women leave their homes and travel up to Albany with a splendidly arranged plan of action and spend days debating and defeating some pet bill of their suffrage sisters. One conservative suffrage leader remarked:

"These anti-suffragists are not intelligent women as a rule, but they have a brainy lot of husbands, with plenty of money, who make the balls for the women to throw."

But, to the credit of the antis, they are solid for the expulsion of Smoot, the annihilation of polygamy and the preservation of the sacredness of the monogamous marriage. They are working hand in hand with the women of the Interdenominational Society, distributing literature, holding meetings, obtaining signatures and using all the influence they can bring to bear upon the senators who are members of the Smoot investigating committee. They can work in this field, where men holding political office cannot for, being women and having no vote, they have nothing to be afraid of; they have nothing to lose and everything to gain.

EVILS OF SUFFRAGE.

One of the best known anti-suffragists, a woman prominent socially and with great wealth at her command, is very emphatic in denouncing the stand which the suffragists have taken in the present Mormon agitation. She says:

"We have always contended that the ballot would be injurious to women en masse. For every moral, educated woman who would avail herself of the privilege of voting nine immoral women would go to the polls at the bidding of some disreputable politician. It would be multiplying an evil which is bad enough in its existing conditions.

"Woman's place is in the home, not at the primaries or in the arena of politics. Every man who respects his womankind shrinks from seeing them exposed to the roughness of political strife. Would it do women any good to come in contact with the atmosphere of the polling booths on election day? Would it not rather be a degradation to them?

"What woman of refinement wishes to be subjected to the insult of a bribe? And, yet, how many women of the ignorant lower class could and would be bought up!

"When one realizes that giving the ballot to women means admitting the great mass of aliens of the female sex—women of no intelligence, no education, and in many cases no morals—is it not, as I said before, but making the great problem which new confronts us more difficult to solve?

"And when you are told that intelligent, educated women find no fault with polygamy as it is practiced in Utah, and one of their leaders refuses to act with us in our crusade against Smoot, giving no other reason than the trivial one, 'I am not in sympathy with your work,' what can you expect from the great mass of illiterate, immoral women who will be entitled to suffrage just as much as we are? A Southern friend of mine said to me one day:

"'I am a suffragist at heart, but I would prefer to forego suffrage if I must go to the polling booth with my negro cook.'

"I think that Susan B. Anthony's remarks in the Brigham Roberts case and Mrs. May Wright-Sewell's stand in the Smoot case have dealt a greater blow to woman suffrage and will retard the movement much more than the scandalous Woodhull and Claflin campaign of thirty years ago. Women are broader now. Women act more independently today. Women read more indiscriminately; they think for themselves, they refuse to obey blindfolded, they investigate, they study social and economic questions, they are more men's equals intellectually than they were then. While they stood to one side in speechless terror at what was then brazen effrontery of the first crusaders in the suffrage field, today they are going to think, to argue, to study the question in all its bearings, and they are going to say:

"'If women cannot stand for the purity of womanhood, the sanctity of the home, the preservation of the family, when the ballot is given them, then, indeed, are they unfit for that great gift.

"I am sorry that these leaders have done this thing, even though I am an anti-suffragist, for, above all else, 'Purity' should be woman's watchword!"

THE TWENTIETH CENTURY WOMAN'S ERA.

By LILLIE DEVEREUX BLAKE.

I have been in Utah, and while there made a study of its social and economic questions. I am constantly in communication with friends living in Salt Lake City, and from my own observation and from information received from officials in city and government office I know that the Mormon people at large do not favor polygamy. The older men who had plural wives prior to the manifesto of 1890 cannot with honor cast these women aside, and the younger men do not practice polygamy as a rule, for they are ashamed of it.

It is preposterous to suppose that the women working for suffrage have ever approved of the singular financial measures or social conditions that have been advocated from time to time by fanatics. It is not just to hold the leaders in the woman's movement responsible for the peculiar views that have been entertained by some people who have also favored woman suffrage.

The cause of "the advancement of woman" is steadily gaining ground. Every year brings its triumphs. In the coeducational colleges it is the girls who have carried off all the honors. In the older universities women are not admitted in competition with boys, but safely excluded in annexes. They are afraid of them.

Victor Hugo said that "the nineteenth century was woman's century," and it is probable that the rise of woman will date from the work done in that cycle, and the twentieth century will see the fruition of our hopes, the achievement of all that we have struggled for. The women of the present and of the coming generation will reap the harvest the seeds of which were sown by the pioneers of the latter half of the nineteenth century.

Woman has been in the past and will always be in the future the guardian of the home, the conservator of virtue, and her emancipation will mark a bright era in the evolution of the world.

FEMALE SUFFRAGE IN UTAH

By DUNCAN J. McMILLAN.

The Smoot investigation which has been in progress in Washington City for a year has educed a mass of evidence, chiefly the testimony of Mormon prophets, respecting the nature of Mormonism, the disloyal purposes of the hierarchy and its power to execute those purposes, which has astonished the American people. But the whole truth has not been revealed. There are mysteries in Mormonism yet unsolved. We wonder at its steady going persistence and confident presumption in the face of national sentiment and in disregard of the laws of God and man. Upon what resources do they bank with such unlimited confidence? What means have they at their command which prove so uniformly effective?

These questions are usually answered by referring to the absolute power of the fifteen "prophets, seers and revelators" who constitute the divinely sanctioned and inspired hierarchy to which the people are required to render absolute and unquestioning obedience. But this does not fully explain the problem. Since Utah was admitted to the Union of States it has maintained at least the form and semblance of a republican government. Political results are reached by the suffrages of the people. The elections seem to be quiet and orderly. The great national political parties are there, as in other States. But the results defy all ordinary means of forecasting. From an overwhelming majority for one party at a given election a solid mass of voters will swing, in an incredibly short time and without any apparent cause, to the other party.

THE MORMONS' PURPOSE.

The Mormon leaders early saw that the hope of their system lay in complete isolation from outside elements and influences and in absolute "oneness." The most strenuous measures were employed to repel "Gentiles" whenever they approached, and to expel the disaffected from their own ranks. Brigham Young clearly foresaw the peculiar perils of these later years. To guard against the process of disintegration and the consequent decadence and decay of the Mormon community, he proclaimed the polygamy revelation in 1852, and wisely dated it back to 1843. This was probably the most strategic act of his wonderful administration. In assigning its origin to Joseph Smith he not only gave it added sanctity and covered up a multitude of sins and transgressions, for which a growing discontent was calling him and his apostles to account, but he also firmly bound all those who were involved in polygamy either by marriage or birth, to the Mormon church, in which alone they found sanction and justification. Thus he forged the strongest chain that binds the Mormon women and their polygamous offspring to the faith. It also tended to segregate them from the American people, on the theory that decent people would hesitate to identify themselves with such a community. But it did more. It necessarily involved the absolute subserviency of woman. She was taught that she was inferior to man and dependent upon his favor, not only for temporal blessings, but for a future life. Her husband was to be her savior. He must call her up from the grave on the resurrection morning. If she is to have a resurrection at all, and her position among the gods must be determined by the number of wives her husband possesses. Every woman must have a Mormon husband, therefore, and be abjectly obedient and subservient to him or be lost.

Political "oneness" was but another short step. It was only necessary to put the ballot in her hand in order to give to her fraction of a husband the absolute control of another vote. Whatever may be the merits of female suffrage under normal conditions, it is in Utah the refuge and strength of the Mormon hierarchy against a possible Gentile majority. The Mormon woman, with unquestioning, unflinching devotion to her husband, who holds her eternal destiny in his hands, will wade through flood and fire to reach the polls on election day, and with little knowledge of political issues and less regard for national interests, will "do as she is told and ask no questions." Since the wives outnumber the husbands at least three to one, female suffrage in Utah gives to the Mormon men virtually an average of four votes each. President Joseph F. Smith, having confessedly five wives, has six votes. This phase of the situation goes far toward explaining their hesitancy to give up their wives, for an abandoned wife is no longer subservient.

AS TO VOTING POWER.

Moreover, the Mormon has four times the voting power of a Gentile, for the Gentile wife has not the religious incentive to do her husband's will at the polls, and, being more intelligent than her Mormon sister, has some views of her own. There is another significant fact in this connection. The Gentile women do not care to mingle with the Mormon women who are herded at the polls, and so usually refrain from voting. Thus the relative voting power of a Mormon is greatly enhanced.

In conclusion let me say what the most casual reader will already have observed, that such a condition, existing as it does, presents an irresistible temptation to political party managers to "trade" with the Mormon prophets and so affords the most alarming opportunities for corruption that can be found in our great country. Any attempt to convert or mitigate these evils by legislation on the part of Congress would have little aid or sympathy from a Senator who is indebted to that diabolical system and not to any public services he has ever rendered for the honors he has received and the exalted place he occupies.

MORMON IN UTAH NO WORSE THAN THE CORRUPT MAN IN THE EAST.

By MARGARET W. RAVENHILL.

This cry of the anti-suffragist that "for one good woman who would go to the polls there would be nine bad women" is dreadfully hackneyed. Take my word for it, the bad women would not bother their heads about the polls, and the women of the working class, the ignorant and uneducated, who worry the antis so much, would make excellent voters. In this grade of society it is the woman who holds the purse strings, who finances the pittance earned by her husband, who usually knows little, because he has so little time for learning beyond his pick or hoe. It is the woman who saves and plans, who educates the children and keeps the home together, and who, if she had the ballot, would study every phase of the political situation which could benefit the husband and the children. She would take more interest in vital questions than her wealthy sister, because those questions would come home to her more closely.

As to this rumor that Miss Anthony favors polygamy, it is my opinion that it has been misinterpreted. The Mormon does not forcibly degrade his women; they are willing sacrifices (or we might say martyrs) to the laws of their church. It is a known and admitted fact that there are fewer fallen women in Utah than in any other State in the Union. Miss Anthony is reported as having said:

"Brigham Roberts is no worse than every other man in Congress." And is that not the truth?

I do not believe in woman suffrage. I believe in equal suffrage. Let the man and woman stand or fall together. I do not want to loop up to any man, want to stand equal to him and look into his eyes. What is sin in him is sin in me. What rights he has I should have also. If the ballot is not an inherent right it should be an equal gift to man and woman.

The woman suffragists do not stand for the degradation of women; but we fail to see how Smoot can be unseated because of his religious views. The Mormon in Utah is no worse than the corrupt man in the East. Therefore, if you start in to rid the Senate of a polygamist there will be many vacant seats in that august body.

LITTLE TOTS OF THE NATIONAL CAPITAL

NOT the least interesting side of Washington official life is that which pertains to the children of its representative families, where the little ones, following their own sweet will in school hours and play time, are happily unconscious of the great responsibilities of their distinguished fathers. No questions of precedence or rank affect them, as is aptly illustrated by the experience of Archie Roosevelt, the next to the youngest son of the President, who in his first year at school here attended the Force Public School, where he sat next to the little son of Secretary Hitchcock's butler.

Cabinet officers, members of Congress, officers of the army and navy, and representatives of the foreign powers come here with their families, placing the children in the various private and public schools for the months they are residents here. The schools, which are of a particularly fine grade, are free to all residents and non-residents, namely, those who pay taxes in their home towns. All the youngsters are for the time being on an equal footing and lead their own little lives irrespective of their fathers' positions. The diplomats, as a rule, send their children to private schools or bring them up at home under the tutelage of governesses.

Of these latter, probably the best known child is the little daughter of the Austrian Ambassador and Madam von Hengelmuller, known as Mila. This fair haired, merry little lass was born in Vienna and was christened with great ceremony. She was brought to this country when scarcely two months old and since then has spent all her winters here. She is now about 6 years of age and can speak English as fluently as any American born youngster.

Mila is not the only child in the personnel of the Austrian Embassy. The Counsellor and Baroness Von Giskra have two charming little ones, the second, a boy, having been born within the last two months. The eldest child is a little girl about 4 years old, fair and winsome, with a clever little mind of her own. When she first came to this country, a little over a year ago, she went out for a walk with her nurse one afternoon. The day was a little bit sharp, and when this precocious child of 3 came in she rubbed her tiny hands together and remarked, "Curious climate, this."

Two of the most foreign as well as the most beautiful children in Washington are those of the naval attache of the Russian Embassy and Mme. Boutiakoff, whose very fair hair and white skins make them noticeable everywhere they go. They are perfect types of the children of Northern Europe. They are the picture of health, round and rosy, and the oldest boy, Gregory, is such a sturdy little lad one involuntarily exclaims, "What a fine boy!" He is 7 years of age, while his sister, Elizabeth, is 5. The youngest boy, Nicholas, is but a baby of a year old and was born here in Washington. The children have an English governess and speak our language with perfect ease.

The South American diplomats have many interesting and handsome children, all being typical children of their native lands, Spanish in color and cast of feature; dark, with the large brown eyes that are the chief mark of beauty of the Southern types. Among these are the little daughters of the Peruvian minister, Senor Alvarez Calderon, noticeably Blanca, who scored such a hit in the Spanish dance she performed in "The Dream of Queen Elizabeth," played last spring for the benefit of the sufferers from the explosion on the battleship Missouri.

Others in this little colony are the Calvos, the children of the Costa Rican minister, and the Merous, little daughters of the Argentine minister and Senora Merou, who are great friends with the children of the Brazilian minister, Senor Assis-Brasil; their parents being friends of some years' standing.

A mention of the diplomatic children would not be complete without the names of Aurora and Gonzalo Quesada, the children of the Cuban minister and Senora Quesada. They, too, are handsome children of the Southern type, the little boy being especially attractive, with his large brown eyes. The girl was born in New York eleven years ago, and the boy, of 5, named for his father, first saw the light here at the Raleigh Hotel. Aurora, a very self-possessed little lady, is attending a private school, and speaks English perfectly; also French and Spanish. Gonzalo goes to a German kindergarten and adds that language to Spanish and English. They have many little friends among the residential children here.

The man who to many is known as "Uncle Joe" Cannon is "Grandpa" to two bright youngsters, Mrs. Le Seur, who every winter make a long visit at the home of the speaker of the House and his other daughter, Miss Cannon, who is the mistress of her father's home. They will be here after January 1 to spend the entire winter and to make merry the home of their grandfather, who, after the wont of grandparents, is devotion itself and does all in his power to spoil them.

Another bright youngster in the senatorial circle is the grandchild of Senator Money, and very handsome are the grandchildren of Justice Peckham, of the supreme court, and Mrs. Peckham, children of their only son. They are bright, happy youngsters with all the life and spirits of the average American child.

The great revival in Wales, with its unprecedented scenes of intense religious concern, is the dominant subject of interest in religious circles in Great Britain. Preachers and journalists, like William T. Stead and Rev. C. Sylvester Horne, who have visted Wales to study the phenomena, see almost nothing to criticise, and are profoundly impressed by the genuineness and far-reaching effect of the awakening. In scores of communities revival meetings are held morning, afternoon and night. Even the Anglician Church is included in the movement. Magistrates who now have few cases of drunkenness to try, employers of labor and civil officers join their testimony concerning the notable effects of the revival to that of the ministers.

Too low they build who build beneath the stars.—Young.